

Poetry.

For the Christian Messenger.

The Sealess World.

"And there was no more sea."
"And there was no more sea!"
No azure, mingled with the emerald robe,
Folded around the reconstructed globe,
Which passed mysteriously
Before that favored prophet's brightened eye,
Who read the secrets of Infinity.
The billow's ceaseless moan,
After fierce tempests breaking on the shore,
In that changed country shall be heard no more;
In that celestial home,
Where angel choirs will touch each magic key;
Forever chanting "there is no more sea."
The ocean's angered spray,
And the great waters rising in their might,
Whelming pale hundreds in increasing night,
To sleep the years away,
Will all be passed; the hearts which mourned
In vain
The "Lost at Sea," will never ache again.

The cherished ones who sleep,
With the dark ocean rock their lonely pillow;
Where the dread thunder of the breaking billow
May not be heard so deep,
So low their bed; by wild dark waters clouded,
And by strange, tangled sea-fronds closely
shrouded.

From their cold beds, shall wake,
To walk the bright and everlasting hills,
While every heart-strung harp with rapture
thrills,
And hallowed numbers break;
As ocean's sleepers from their chains made free,
Chant the glad anthem, "there is no more sea!"

Out on the treacherous waves
Of life's rough tide; upon the shoals of time;
But, nerved to duty by the Faith divine,
Which every danger braves;
Waiting each moment with suspended breath,
The frail bark's found'ring on the rocks of death;

Waiting the last hour, when
The winged pennon of the soul will soar,
Until it rests upon the heavenly shore;
Rests, happy ages, then,
To the new earth will swiftly haste, to be
A dweller blest where "there is no more Sea."

Oh, wondrous picture; wrought
By God's own hand; and when earth's lights
grew dim
To earth's outcast, the vision burst on him,
With mystic glory fraught;
For the seven throne lamps, poured rich floods of
light,
Upon the glorious panorama bright.

Strange, blessed world to come;
Where death's dark headland shall not cast its
shade;
And no false beacons make our souls afraid;
For, in that future home,
The more than Eden of the yet to be,
Death cannot enter "there is no more Sea!"

Onslow.

Correspondence.

For the Christian Messenger.

Educational Progress.

MR. EDITOR,—
Coming events, are said, to cast their shadows
before them. If this sayings in any measure to
be relied on, we may, with little fear of disap-
pointment, rely upon a large increase of stu-
dents for the Colleges of this Province, such is
the prospect from the impetus given to educa-
tion by means of the Free School system.
When twenty thousand pupils are added to the
various schools of the Province, with a cor-
responding advance in the literary character of
the instruction sought and obtained, it is but
reasonable to expect that the higher Academies
and Colleges will receive a large influx of stu-
dents. This, it is presumed, is not to be a result
hidden in the far off future, but immediately to
be realized. A question very naturally sug-
gests itself under such expectation. Are the
higher Academies and Colleges ready for such
an increase of pupils and students? A
question of no trifling importance to those
institutions that desire to honor their obligations
to their patrons and the public generally; sug-
gestive of no ordinary amount of thought and
saxety. Especially is this true in relation to
the Baptists of this Province, inasmuch as there
are many things at this present time, which if
rightly considered, are calculated to impress and
stimulate the whole body to immediate and
energetic effort to meet the imperious demand
of the times.
It is, doubtless, true, there has been a growth,
a steady growth, both in numbers and in the
curriculum of the Collegiate Academy, and in
the University of Acadia College, for some

years past, in which every friend has rejoiced.
But the time has fully come, when, by the ad-
vance of general education, as also by the de-
mand of scientific pursuits and callings, there
should be added to the present staff of Profes-
sors at least two more, and also a Philosophical
Apparatus adapted to the increased demand for
a more thoroughly scientific collegiate course of
instruction.
The present number of students fill the
present accommodations, or very nearly so.
Twenty, at least, are expected to be added to
their number at the beginning of the Collegiate
year, and the question arises, Where are these
to be stored, for it seems almost to amount to
that, where the present thirty occupy nearly all
the available room? True there is the substi-
tute of making provision for any excess of num-
bers in the village, but who that is acquainted
with the difficulties arising from this, but would
greatly prefer having all students, away from
their own homes, under the immediate care of
the President and Professors of the College.
These imperious necessities call for the outlay
of, in the estimation of those not largely ac-
quainted with the expensiveness of Colleges, of
a large amount of money. The endowment
raised to a sum sufficient, from its annual in-
terest to meet the current expenditure, and to a
sum sufficient to make the necessary enlarge-
ment of buildings, &c., would to many appear
large when compared with the amount neces-
sary for ordinary living, and yet when contrast-
ed with the advantage arising, for the outlay it
would be insignificant in the extreme.
Let it be observed that this is not a plea of
poverty but of prosperity. What gives rise to
this necessity? Is it because heretofore we
have failed in the enterprise, that after the
thousands expended we have the mortification
of seeing all our labor lost? No, far otherwise.
It is because of our success. May we not, in
looking over the advance of Education generally
honestly claim a share in the labors that have
resulted thus far so triumphantly? Shall not
the early advocates of Education among the
Baptists, whose voice and pen so nobly pleaded
its cause, have no share in the cause of its rapid
advance? Verily a strange thing shall be said
where they are denied a humble share in instru-
mentality which achieved so much. But with-
out dwelling on the past, who has been promi-
nently, most so, for the last three years, active in
inaugurating a system of education that opens
the door to every class and description of our
Province to educate their children, and thereby
fit them for the practical duties of life? Who
has by his indomitable perseverance, by his skill
and tact brought the means of education up to
a standard equal to the demands not only of
ordinary life but to the demand of the matricu-
lating student, and laid them at the door of
every man, rich or poor in the Province?
Who has done this? One of our own people,
one of Acadia's sons. Let us not then look on
this as a plea of poverty. It is our prosperity
that makes the plea necessary at this time. The
same prosperity is seen oftentimes as the cause
of the farmer increasing his stock, enlarging his
farm or adding to the number of his laborers.
From the successful merchant or the shipbuilder
we may find the same illustrations. These do
not fail to see the hand of Providence bidding
them to "lengthen their cords and to strengthen
their stakes." And shall not we see in the pre-
sent aspect of the education of the Province, a
marked Providence, in which is a call from God
to be up and at work without delay in this mat-
ter. Baptists may delay in this matter but the
cause of Education must advance. Shall we
sustain our position, or shall we by a negligence
as unholly as it is suicidal allow ourselves to be
left in a disgraceful back ground? The answer
will soon be given.
OLD CHRISTOPHER.
Onslow, June 24th, 1867.
For the Christian Messenger.

The N. S. Western Association.

BEAR RIVER, June 15th, 1867.
To this place the delegates from the several
sections of the country over which the Western
Association extends, made their way. With
reference to the journeying we can speak only
so far as it refers to those who travelled through
the beautiful valley of Annapolis. Nature was in
her holiday costume. The orchards which ex-
tend over so much of the land on either side of
the river, were clothed in virgin whiteness.
The falling of blossoms which were loosened
from the trees by the gentle winds at last cul-
minated in a literal shower, which descended
upon us as we were crossing a creek at some
distance from any orchard. It was a beautiful

phenomenon. As far as the eye could extend
into the glaring canopy there were innumerable
blossoms which had been carried up, no doubt
by a whirlwind, and then left to find their way
back to the earth. It would be very wonderful
if the delegates should arrive at Hillsburg with
dejected countenances after having passed
through such scenery as this. These displays
of natural scenery opening up to the eye so
gently along the even slopes of the mountains
and the banks of the meandering Annapolis
river prepared the mind to receive, in contrast,
and with inexpressible pleasure, the abrupt and
romantic scenes at the place of meeting. It
was the culmination of pleasure—the soul raised
by a succession of scenes, that opened up one
after another to the eager vision of travellers,
ever varying, so as to prevent satiety that would
arise from monotony, to a state of inspiration
that can only be known to those who delight in
communing with the external world.
In their happiest moods the members of the
Association exchanged hearty greetings as they
assembled on Saturday morning at 10 o'clock,
in the spacious meeting house which stands ele-
vated on the western side of the Bear River.
The meeting was called to order by the Rev.
W. G. Parker, Moderator of last year. After
the names of the delegates were taken by the
Clerk and his Assistant, the Rev. N. Vidito was
chosen Moderator, and the Rev. D. O. Parker,
and Richan, Clerk and Assistant. With the
usual formalities the Association proceeded to
transact its legitimate business.
The letters were read by the Revs. W. H.
Porter, I. Wallace, and J. E. Balcom. Many
of them contained the sad intelligence of re-
ligious declension, but in others there was found
the pleasing intelligence of revival and pros-
perity. As we made it out one hundred and
sixty-nine had been baptized this year. The
letters not read in the morning were finished in
the afternoon and the remainder of the Session
was given up to devotional exercises. It was
soon apparent that the religious influence was
very powerful and general in the Association,
and this it is pleasing to state continued to be
evident in all the meetings. Arrangements
were made for preaching in the Baptist and
Methodist meeting-houses in the village for the
morning, afternoon and evening, and supplies
were sent to all the adjacent places. The Rev.
Dr. Tupper preached in the Baptist meeting-
house in the morning, Rev. E. M. Saunders in
the afternoon, Rev. G. Armstrong in the even-
ing. In the Methodist Chapel Rev. R. D.
Porter in the morning, Rev. S. B. Kempton in
the afternoon, and Rev. J. E. Balcom in the
evening. There were large and attentive con-
gregations assembled at both of these places.
Refreshing seasons were enjoyed from the pre-
sence of the Lord. The flow of Christian
sympathy was very abundant.
The Missionary Boards and Committee as-
sembled at 8 o'clock on Monday morning. At
10 o'clock the house was filled to hear the In-
troduutory Sermon. The preacher, Rev. I.
Wallace, took for his text Rom. xiv. 7, "For
none of us liveth to himself."
Without introductory observation the preach-
er proceeded to the discussion of his text by
dividing his subject as follows:
I. The principle stated.
II. The all important service involved in the
principle.
It was voted that he be requested to prepare
it for publication in the Messenger, but fearing
that this may turn out as similar requests have
in the past, I will supply you with a brief out-
line of this very interesting discourse.
1. The unconverted do not recognize this
principle. Ambition for wealth, for position
and popularity influence their hearts into sel-
fishness, but they never feel nor recognize this
principle. Christians acknowledge it whatever
may be their standing; however commanding
their talents or unbounded their wealth, they
feel that they do not live to themselves but to
Him who died for them.
2. We belong to Christ by purchase. In Le-
viticus xxv., there is an arrangement that points
to Christ. The reduced and degraded man can
be purchased by his brother. This prefigured
Christ coming forward to deliver his brethren.
He identifies himself with the race. He pur-
chased us with his blood.
3. The principle is recognized by the volun-
tary consecration which the believer makes to
the service of Christ. By the operation of the

divine Spirit, the sinner voluntarily gives him-
self up to the Lord Jesus Christ. Mohammed
conquered by the sword, not so with Christ, for
while he exerts his power the sinner can say,
"Here Lord I give myself away 'tis all that I
can do."
4. Submission to the principle is productive
of joyfulness. In submitting to Christ the soul
is filled with gratitude to him. Ardent love
prompts submission. He is the one altogether
lovely, the chief among ten thousand.
5. The congenial service prompts submission.
There are many advantages, "Godliness is
profitable for all things. A heavenly home will
be secured. These are the rewards.
II. The all-important service involved in the
principle.
1. As Baptists we adopt the saying of Chil-
lingworth, "The bible and the bible alone is
the religion of Protestants." We hold this
principle tenaciously. Of the Baptists Moshem
says "they had their origin in very early days."
"The Baptists are older than the Papacy."
We love this corroborative testimony. We rest
our faith on God's Word—only one teacher,
Christ.
2. Then must we aim to please the Master.
It is gratifying to please our fellow men.
Popular applause must not be sought at the
expense of the divine favor.
3. The glory of God is the end of this service.
The Christian minister does not glorify himself,
but his master.
4. A practical view [of the subject to those
who recognize this principle. There should be
deep-toned piety. Ministers should have clean
hands and pure hearts; they should stand high
as holy men. This is attained by prayer in
secret, study of God's word—efforts for the
salvation of souls. There can be no substitute
for the work of the Christian ministry. If he
fails to win souls his life is a failure, notwith-
standing his learning, accomplishments and
popularity. Knox said "Give me Scotland or
I die." Payson had a passion to win souls. All
christians should feel this interest in the salva-
tion of others. Harlan Page was not a min-
ister but had gained evidence of being the
means of converting two hundred souls before
he died.
2. There should be expansive benevolence,
"Occupy till I come." "Good stewards of the
manifold grace of God." The objects of
benevolence before us are Acadia College,
Foreign Missions, Home Missions, French
Missions. Funds should be raised to aid young
men in studying for the ministry. Let us seek
to exemplify the principle.
May this Association have a blessed influence
upon the community where it is assembled. An
appeal was made to christian young men to
think of the destitution of the world, and en-
quire of the Lord whether it is their duty to
preach the gospel. The unconverted were re-
minded that they had never recognized this
principle, and warned earnestly to flee from the
wrath to come.
The Committee on the Circular Letter re-
ported, and the Rev. Dr. Tupper read the letter.
Topic:—The cultivation of a spiritual state
of mind. As this excellent letter is to appear
in the Messenger it may be passed over in this
place. It was refreshing to hear such fervent
appeals coming from an aged and devoted
minister of the gospel.
Monday Afternoon.—The Association was
appointed to be held with the Church on Long
Island. Rev. N. Vidito was appointed to preach
the Introductory Sermon, Rev. C. Randall to
be his alternate; Rev. W. H. Porter to write
the Circular Letter.
Rev. G. Armstrong, Chairman of Committee
on Foreign Missions reported. The report
called forth interesting remarks from Revs.
W. Hall, J. E. Balcom, G. Armstrong. The
last speaker said the Foreign Mission is divine—
it is of God. This mission furnishes some of
the most remarkable examples of heroism that
the world affords,—Carey, Judson, &c. It is a holy
work, a work committed to the church. There
is fear that the churches are not doing all they
can, he recommended that each church should
undertake to support a native preacher. It
would enlarge christian sympathy. He had
once thought of offering himself as a Foreign
Missionary, but God had ordered it otherwise.
His interest had not decreased in the work.
The speaker then referred to a scene that
affected him. Not long since he sat at the bed-
side of his little daughter who was near death,
she said "Father I want you to give eight
dollars for me to Missions—four to Foreign and
four to Home Missions. He then handed over
the sacred donations, and said "on this account
missions are rendered, if possible, more sacred
to me."